

DISCOURSE,

DELIVERED IN THE

New Dutch Church, Nassau Street,

On Tuesday, the 21st of October, 1794,

BEFORE THE

NEW YORK SOCIETY

FOR THE

Information and Assistance of Persons Emigrating from
Foreign Countries.

BY THOMAS DUNN, AN EMIGRANT.

Non, mihi si linguæ centum sint, oraquæ centum
Ferreæ vox, omnes scelerum compendre formas.

Virg.

“ Had I an hundred Mouths, an hundred Tongues,
A voice of brass, and adamantine lungs;
Not half their monstrous deeds could I disclose,
Repeat their Crimes, or count my country's Woes.”

The Stranger that dwelleth with you, shall be unto you as one born
among you, and thou shalt love him as thyself.

Levit. xix. 34.

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NEW YORK SOCIETY,
FOR THE
INFORMATION AND ASSISTANCE
OF
Persons Emigrating from Foreign Countries.

(Extract from the Minutes, October 23, 1794.)

RESOLVED,
THAT the Thanks of this Society be presented to the
Rev. THOMAS DUNN, for his excellent Discourse,
delivered before them, on Tuesday, the 21st October,
1794.

WM. SING, President.

L. WAYLAND, Secretary.

THE FOLLOWING

O D E

Was performed after the Sermon.

1. Behold a glorious theme,
Awakes the tuneful voice !
Triumphant freedom swells the strain,
And bids the world rejoice.
2. She speaks, and light divine,
Resistless wings its way,
While desp'rate kings in concert join,
To blast the spreading day.
3. But all their rage must die,
For freedom's reign's begun ;
And lords and despots, trembling, fly
Before this glorious sun.
4. In radiant pomp she comes,
To bless the wretch that mourns !
The ransom'd captive leaps and sings,
The slave adores and burns.
5. And may her empire rise
Till Christ, the Lord shall reign !
With Hallelujah's to the skies,
In one celestial strain !

A DISCOURSE, &c.

EXOD. xxiii. 9.

YE KNOW THE HEART OF A STRANGER, SEEING YE
WERE STRANGERS IN THE LAND OF EGYPT.

RELIGION is a great system of benevolence ; it disposes us to consult and promote the interest and happiness of the whole family of mankind.—So far Religion and Politics are connected together.

The occasion, the persons addressed, and my own feelings, perhaps, may lead me to a wider and warmer descant on the corruptions of European establishments, than to many may appear necessary.—But I presume the candour of this very numerous and respectable

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audience,

audience, when considering me as a persecuted and suffering emigrant, banished from my family and all my relations, to avoid the consequences of two malicious prosecutions, from one of those inquisitorial associations, now formed in every city and town in England ; will dispose them to draw a mantle of love over every expression and idea which may not exactly correspond to the opinions and feelings of some individuals of opposite sentiments, and which to them, as unconcerned spectators of the transactions of the British Cabinet, may appear unpleasing or disagreeable.

The passage in our text alludes to the celebrated history of the Israelites, who were reduced to a state of slavery by the tyranny of Pharaoh, king of Egypt ; and who, by the interposition of a Divine Arm, were rescued from a state of the most cruel bondage, restored to the enjoyment of their liberty, both civil and religious, and finally conducted to a land flowing with milk and honey.

By many mercies and miraculous exertions in favour of this people, Jehovah had been softening and preparing their minds for the revival of that law, which, though originally written upon the table of their hearts, was, notwithstanding, by time and the degeneracy of their consciences, much obscured, and in many places entirely obliterated.

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To those moral precepts which are of universal obligation, and which will continue in force as long as there is any connection between a creature and his Creator, a parent and his child, a fountain and its streams, were added some peculiar institutions, wisely adapted to fix deeper in their minds the memory of their past miraculous deliverances, or, perhaps, to prefigure a future and a far greater salvation yet to come.

After inculcating many other moral duties, Moses makes use of an argument to enforce the great law of Love, drawn from their past and personal experience of bondage and sufferings; which was highly calculated to produce in every heart the strongest vibrations of love and sympathy: "Ye know the heart of a stranger, since ye were strangers in the land of Egypt."—Trained up in the school of affliction, having been often galled by the yoke of oppression, and often smitten by the rod of the oppressor—But being now emancipated from your former state of subjection and slavery, your chains broken asunder, your enemies destroyed by the vengeance of Heaven; you will need no other prompter to every good word and work, to every act of humanity, justice, and mercy, than a sympathetic remembrance of your past sufferings, and a grateful recognition of the hand of God in your own miraculous deliverance.

In proceeding with the subject of our discourse, In the FIRST place, we shall consider that part of sacred history to which the allusion in our text refers—In the SECOND place, trace its correspondence with our own experience—In the THIRD place, shew how our obligations to sympathize with and assist our suffering brethren, yet in affliction, are to be inferred therefrom.

The sacred historian, in the passage under our consideration, refers to the slavery and sufferings of the children of Israel, while smarting under the iron rod of King Pharaoh. By a most remarkable train of events, were they first led down into Egypt. Their departure from their native soil was brought about by the instrumentality of poor Joseph. The whole history is connected with circumstances too extensive for our present consideration. Distinguished by peculiar talents and high virtues, as well as by the affections of a fond parent ; he became to his brethren the butt of ridicule, and the wider mark for their envy.—From the murder of righteous Abel, down to Dr. Priestley, the first philosopher of the present age, superior integrity and superior talents have always been persecuted by narrow-minded, malignant, and wicked men. By the interposition of Reuben and Judah, the cruel determination of the rest of their brethren was prevented, his life preserved, and poor Joseph sold to the Ishmaelites. Little did they think, that the preservation of their brother's life was included as a part of

of the divine plan for the preservation of their own lives—their father's house—the house of Pharaoh and of all Egypt.—We are informed, in process of time there arose up a new king over Egypt, which knew not Joseph ; and he said unto his people, “ Behold, “ the people of Israel are more and mightier than “ we ; come let us deal wisely with them, lest “ they multiply. Therefore did they set over them “ *task-masters*, and they built for Pharaoh *treasury-cities*.” Though Joseph preserved Egypt from famine, yet was there not gratitude enough in the hard heart of Pharaoh to preserve Joseph's countrymen and kindred from slavery.—It were vain to expect gratitude in a tyrant !—In the pathetic language of inspiration, we are informed, “ their lives “ were made bitter with hard bondage.”

As by a series of events, wonderful and unexpected, the Israelites were led down into Egypt ; so by a series of signs, wonders, and miracles equally astonishing, were they to be again brought up from the house of bondage, and to be reinstated in their former privileges. All the works of God manifest his Divinity—The Israelites, though in a state of oppression, and to all appearance left to the sport of the tyrant's rage, were, notwithstanding, the peculiar charge of Divine Providence. The plans of infinite wisdom are often too deep for human observation—Their deliverance was to be conducted in such a way as to
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give full play to the dark and malignant disposition of Pharaoh's heart, to signalize a divine arm in their emancipation, and to read an encouraging lesson to all oppressed nations, and to teach all succeeding tyrants—that there is One in the Heavens, higher than the highest on earth, who can at his pleasure counteract all their designs—turn their evil passions into the instruments of their own ruin—order their sin to prove their punishment, and their own sword to enter their own hearts!

The most unreasonable exactions were laid upon the poor Israelites. Their task was beyond their abilities. With a heavy and oppressive hand were they drove to those exertions which nature could not long sustain. In vain were the petitions of Moses presented at the footstool of haughty Pharaoh—The intercessions of the prophet in their behalf, only made the arm of despotism fall heavier upon them.—That if possible every source of consolation might be exhausted, that there might be nothing to sweeten the bitterness of oppression, they were prohibited from worshipping their Father's God.

To so high a tone were this despot's passions raised, that nothing but extermination would silence his savage rage:—To accomplish which rivers of blood must flow.—But, O God! what blood?—My heart chills within me, to mention—the blood of new-born

born babes!—The cruel edict commands every man-child to be destroyed:—hard doom, indeed! their birth-bed is to be their death-bed.—Alas, poor lambs! over your little mangled bodies, and over the agonies and convulsions of your distracted mothers, I must draw a veil, for here my power of description fails, and my tears must flow.—At such a scene “a poor untutored Indian would blush, and hide his head to think that he is a man.”—My brother, my sister—if any thing could stagger my faith in Divine Revelation—if there be any thing mysterious in the government of God, it is, that after such a *bloody deed* a KING has been permitted to live on the earth! The history of this despot presents to our view but too true a likeness of most of his successors.

Equally unaccountable with the existence of kings, is the folly and infatuation of mankind, in suffering them to dwell on the earth; when they ought, long ago, to have started up altogether from their slumbers and slavery, and to have hunted such beings out of the world.—But in every age there have been Esaus, who have sold their birth-right for a mess of pottage.

When attempting to reconcile the permission of Kings, with the righteous and merciful government of Jehovah—I feel myself involved in the same perplexity as when accounting for the existence of Satan—In tracing the history of that unhappy spirit, I behold

hold a striking resemblance between his conduct, the conduct of Pharaoh, and of most succeeding despots.—They have all been fully bent on evil : but all have, in many instances, counteracted their own designs.—They have built up what they meant to pull down ; and, devil-like, when they have done good, it has been to their sorrow, and with an evil intent :—they have stumbled upon it, while they were pursuing nothing but mischief and blood.

The more the children of Israel were afflicted, the more they multiplied and grew. By a most wonderful series of miraculous judgments, the obstinacy of Pharaoh appeared to relent—his haughty spirit to bow.—After many resolves and re-resolves, he consented to let the children of Israel go out of Egypt, that they might be free and do sacrifice unto the Lord. But no sooner were the judgments of God suspended, than Pharaoh was seen to repent. He determined to pursue them—to him and to his armed host they appeared an easy prey.—Almost worn out by the yoke of oppression, and having long drank the dregs of the cup of sorrow ; and now lifting up their eyes and seeing Pharaoh and the Egyptians marching after them, the Red Sea before, the surrounding hills enclosing them, they drank of the cup of trembling, and were sore afraid.—They reproached Moses, their great leader, in such terms as expressed their strong fears and feelings—“ Because there were no
“ graves

“ graves in Egypt, hast thou taken us to die in the
 “ wilderness?”—But this perplexing scene was
 now drawing fast to a close; the various purposes
 of Heaven were now moving forward; that im-
 portant period of time when the perfections of God
 were to appear in their full glory, was now at hand—
 What before was mysterious, was now to be made
 plain: what before was dark, was now to be illu-
 mined.—The words of the Lord to Moses were now to
 be fully verified, “ I will be honoured upon Pharaoh
 “ and all his host.”—Now was the Lord to appear
 greater than all gods: for the thing wherein they
 dealt proudly, he was above them—That all might
 say, with the Magicians, unto Pharaoh, “ this is the
 “ finger of God; that his name might be declared
 “ throughout all the earth.” Accordingly, the hour
 of their extremity, was the hour of God’s merciful
 interposition. They were only to stand still and to
 see the salvation of the Lord: He was to fight for
 them. The children of Israel, pursued by their
 enemies—for them a path was to be made in the
 midst of the sea.—Moses stretches out his hand,—the
 sea returned in its strength, and Israel saw the
 Egyptians dead upon the sea-shore.—How compli-
 cated, grand, and stupendous is the plan of Divine
 Wisdom! Yet how simple are the exertions of Omni-
 potent Power! Is the world to be created? With-
 out labour, without toil, without effort, without any
 materials to work with; without scaffolds to rear, or

engines to polish, the goodly frame of nature springs from nothing, into existence, and is launched at once, by the hand of God, into the vast expanse of space ! Did darkness cover the face of the deep ? God only said—" Let there be light ; and there was light !" Is Pharaoh and all his host to be destroyed ? Moses only stretches out his hand ; and the deed is done !— At the same time this wicked King is punished, Israel is saved, and the perfections of God are glorified !— " The Lord hath triumphed ; the horse and his rider " hath he thrown into the sea ! The Lord is a man of " war !"——The enemy said, " I will pursue ; I will " overtake ; I will divide the spoil ; my lust shall be " satisfied ; I will draw my sword ; my hand shall " destroy.—Thou didst blow with thy wind, the " sea covered them, and they sank as lead in the " mighty waters !"

SECONDLY, Having explained the allusion in the text, we are now to trace its correspondence with our own experience.—In doing this, we may consider ourselves in two points of view—as Natives, or as Emigrants.

The Natives of the United States, for the most part, are of European extraction. In the year 1606 a congregation of pious Christians, and their Pastor, Mr. Robinson, being extremely harassed and persecuted, for their religious opinions, determined to quit England.

land. They were alarmed by a cruel act, which was to punish Nonconformity, in some cases with perpetual banishment, and in others with death: and they were too conscientious to conform to the Established Episcopal Church, by adopting ceremonies which appeared to them superstitious, unscriptural, and sinful. They, therefore, resolved to elude their persecutors, by a flight to Holland. Not finding here the state of religion altogether agreeable to their wishes, and feeling an increasing dislike to all the old governments of Europe, they turned a wishful eye towards this country, as the only asylum for liberty and religion left in the world.—About the year 1620, with every discouragement before them, they preferred the then inhospitable wilderness of America to the gardens and pleasure grounds of Europe; and finally formed a settlement at New Plymouth: without a friend to welcome their arrival, or a hut to shelter them from the inclement sky. They were then in a strange land, and nothing but a severe and dreary winter before them: But we find, in the coldest clime the flame of Devotion may burn bright and clear; and the heart of a Christian glow with love to Jesus, though all nature be frozen around him. The presence of God enabled them to endure hardships and surmount difficulties, the most distant prospect of which were sufficient to make the stoutest heart to tremble. They felt the power and tasted the sweetness of religion—They drank into the same spirit which disposed

Moses to esteem the reproach of Christ as greater riches than all the treasures of Egypt—They were acquainted with the Sublime of Virtue—A laborious, self-denying, uninterrupted practice of Godliness was preferred by them to a life of rest, ease, and indolence—Poverty before riches ; pain before pleasure ; disgrace before honour ; death before life—was their heroic choice.—Nearly one half of this band of Christians died martyrs to their integrity. Their good name was like precious ointment, when it is poured forth ; and its fragrance at the present day is far from being spent. The Prophet has left his mantle behind him : and a portion of the same spirit which inspired them, we trust dwells in our hearts.

Many of those who have since migrated to this country, were prompted by the same motives, and were of the same exalted character. Submitting with reluctance to any King in Zion, but Jesus—Acknowledging no Head but HIM who was appointed by Jehovah, to be Head over all things to his Church ; from whom Christians receive every necessary communication of strength, instruction, and consolation ; and who conveys to every member of his Spiritual Body, grace upon grace, in constant succession, as their exigencies require.—And being too well acquainted with the wisdom and goodness of Kings and Priests, not to know that they have too often proved dry-nurses to the Church of Christ, and starved her children—

children—Preferring, at the same time, godliness before gain, and trembling at the idea of treading the Son of God under foot, and of making the Cross of Christ the steps to worldly preferment, by prostituting the memorials of Redeeming Love, the solemn Sacrament of Jesus, into a mere passport for office : they have, from time to time, sought and found that liberty of conscience in this country, which they could enjoy no where else. In obedience to the command of Christ, when persecuted in one city, they have taken their flight to another, and with them they have brought, from spring to fall, a flood-tide of wisdom, virtue, and industry. Hence the rapid population and prosperity of this infant country.—And from hence sprang the envy, the avarice, and the cruelty of England.

The conduct of that despot, Pharaoh, towards the children of Israel, and the conduct of the British government towards this country, bear to each other a remarkable correspondence. They both spoke the same language and breathed the same spirit—Both made use of the same pretences to justify their oppression——“ That the people may not multiply and
 “ be more and mightier than we, let us set over
 “ them TASK - MASTERS and build TREASURY-CI-
 “ TIES.”

At best, Government is but an imperfect remedy for
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the various evils of this imperfect state. 'Tis more a badge of lost innocence, than any positive advantage. —SOCIETY is, indeed, a blessing; as it promotes our happiness, unites our affections, and makes the countenance of a man a refreshment to his friend. — Government is only a negative advantage; a mere curb upon our vices: the necessity for government, therefore, arises from our wickedness. — Society is produced by our reciprocal wants. These ideas, though often confounded, are very distinct, and should not be suffered to run together. Were the dictates of conscience always clear, and always obeyed — were every man to do to others, as he would they should do unto him — were every promise to carry with it the force of a bond, and every assertion the confirmation of an affidavit: the advantages of government would be in a great measure superseded, and there would be no necessity for its existence. Viewed in this light, indentures and acts of legislation only appear as so many duplicates to prove that our virtue and honesty have often been sent out to pawn. But assuming man, a fallen and imperfect being; a wise and well founded Constitution is the highest blessing which the compacted strength of human wisdom, virtue, and genius can produce.

Unmeaning or absurd is that common place remark on governments, that “ whatever is best administered is best.” — That constitution which is wrong in principle,

ciple, in practice cannot be right.—He who inherits his subjects, as a herd of cattle ; who has been taught from his father, or predecessor, to consider them in no higher view than as subservient to his caprice, profit, or pleasure, may, by a strange and unaccountable accident, happen to be a merciful and humane king—may treat his people as children, instead of flogging them as slaves : But who would call that government a *wise* and *good* one, which subjects to the will of *one* man, the liberty, the property, and the lives of *thousands* ; and who can ensure that his successor may not deluge the country with blood ?

Crowns have a most malignant influence upon the hearts and heads of those that wear them. They seem to taint their very natures ; to harden their hearts ; to steal away their brain ; to make them alike insensible to the reproaches of conscience, the admonitions of wisdom, and the contempt of every honest man.

From what other principle can we account for such formidable attempts to enslave this happy country, made by the king of England, whose natural disposition is represented by some to be so mild and humane ? And how ill did it accord with the wise policy of that government, whose constitution is declared to be the envy “ and admiration of the world, the masterpiece of “ human ingenuity, that needs no reformation, and to
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" which no additional perfection can be added ?" The fact was, the King and the British Parliament were both unsound : they had CORRUPTED and POISONED each other ; and now they are fast mouldering together.

That Kings *can do no wrong*, is a political paradox from this Sublime Constitution, which can never be reconciled to common sense—a mere sophism and shuffle, invented to enable the King and the ministry to go partners in Oppressing the people ; in swindling them out of their liberty and property, without allowing the culpability easily to be fixed on either. And a government irresponsible may pursue every destructive and diabolical measure with impunity—Hence the attempts to enslave this country present to our view scenes at which Justice trembles and Freedom turns pale. There is one way, indeed, of accounting for the irresponsibility of Kings ; but one not very flattering to crowned heads, for it supposes they are either fools or madmen ; and therefore being no longer moral agents, they are no longer accountable for their conduct.

That nature has not been very liberal to George the Third, in the bestowment of her endowments, I believe is generally allowed ; and that he has acted like a madman, we have indubitable evidence. He has played the part *well*, because it was *his own*.—

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The flames of discord and desolation which he poured into this country, when his over-boiling rage, like an eruption of Vesuvius, threatened destruction and depopulation to all the Colonies ; and his desperate efforts to exterminate the FRENCH REPUBLIC, have built up the brazen and lasting monuments of his folly and his madness.

The pride, stubbornness, and lust of domination in the British government, continued to turn a deaf ear to every warning voice. In the fury of their fierce passions, they trampled under foot every petition—the prayers of which, not to be taxed by a distant, and foreign, and venal parliament, were so reasonable and just. On this occasion, the venerable FRANKLIN, like Moses and Aaron, at the court of Pharaoh, spent his strength and eloquence in vain. On no condition would they make a covenant with you, unless, like the Ammonite of antiquity, they might thrust out *all your right eyes*. The result was like the mad fool so justly described by Solomon, they scattered fire-brands, arrows, and death, and delighted themselves with this savage sport.

As the obstinacy and tyranny of Pharaoh proved his ruin—so the obstinacy and tyranny of the King of England dismembered his empire, and cut off the largest, and now the most flourishing, part of his dominions. At this period it was, that the immortal

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WASHINGTON,

WASHINGTON, and an illustrious band of patriots and warriors, came forward to public view, and drew after them every eye. The multitude of hireling and mercenary troops employed to enslave this country, were soon destroyed, or fled before them.

Leaving this eventful era, and, for a few moments, Ye, the happy natives of this highly-favoured land, I shall address you, my countrymen and my fellow Emigrants.—Some of us have but narrowly escaped the fangs of the most cruel and relentless despotism—Were we now in England, 'tis probable a loathsome jail would be our habitation. But here, blessed be God! we can call ourselves what we never could before—FREEMEN. We can now smile at the tyrant's rage; point at him and talk to him with the same composure as we would to a tyger or lion in chains; and perhaps confine him—to his own little despotic island—the BASTILE of EUROPE.

Those of you, my countrymen, who have not been proscribed or prosecuted, have yet, no doubt, left England with disgust and horror. You too well know what encroachments the power of the Crown has long been making on the liberties of the people—That the Parliamentary Representation of England is all a juggle; only adding insult to injustice: Old Sarum and Manchester, you will never forget—Nor are you ignorant of the baneful influence of *secret service* money, and of
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the annual expenditure of eighteen millions sterling, which flow into the treasury, and from thence again it rolls back in quick succession, by a thousand different channels ; leaving, wherever it runs, a poisonous sediment ; and carrying corruption wherever it flows—With indignation, you have seen barracks erected under your own eyes ; and mercenary troops, paid by the sweat of your own industry, stationed around your dwellings, to dragoon you into submission and slavery—You have read over the long Muster of pensioners, and placemen, and contractors, who are enlisted to betray their country. You know what Burke, THE GRAND APOSTATE, has said, since he *sold himself* to work iniquity, that his Royal Master has a right to rule, “ *in contempt of the people*”—That Britons, who once gloried in the name, have now no higher title to boast than that of the *swinish multitude*, and, like a herd of swine, every election are sold to the highest bidder—That the best friends to their country, men of genius, science, and virtue, are loaded with calumny, are torn from their friends and families, thrown into prison, or sent, with thieves and robbers, into exile—That the nation is burdened with a load of taxes, under which it cannot long totter ; and oppressed by an accumulated debt that must produce its ruin—That the bankrupt list is increasing with more than a geometrical progression—That nothing but flattery and treachery are rewarded, while truth and honesty are hunted out of the land, or weeping in prisons or soli-

tude, over the fate of their unhappy country—That the holy Religion of Jesus is drawn in as an auxiliary force, to brace the tighter and rivet the firmer the chains of slavery—That the glorious Gospel of the blessed God, in the hands of ungodly Priests, is converted into an engine of oppression, which, like the battering machine of the ancients, is always on the swing, to strike down every appearance of real piety and freedom; and which, at the same time, draws from the farmer a tenth of all his hard-earnings, and paves the way for the introduction, by gigantic strides, of infidelity and profanity of every description—That in opposition to the apparent interest of the people, the King and his infatuated Ministry have engaged in one of the most foolish, expensive, and iniquitous wars that ever disgraced the annals of history: A war against the dearest Rights of Man, and which is *obliquely* directed against the Liberty of every free country. Hence we behold the allies of Britain, and some even in her *actual* pay, employed in forging heavier chains for the poor, unfortunate POLANDERS, than they ever yet have worn; and that heroic General, who once fought so bravely in this country, is, 'tis probable, now about to die a martyr to his philanthropy and patriotism—That the same fierce and ungovernable rage which the British court betrayed in their attempts to enslave these colonies, has been let loose against France, and they now seem determined to act out that mournful tragedy, which was first begun here. Repeating,
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after Pharaoh, “ I will pursue, I will overtake, I will divide the spoil; my lusts shall be satisfied”—they are turning a deaf ear to those ten thousand groans, which daily and hourly proceed from the widow and the orphan’s breast, whose fathers and husbands have been murdered in the prime of life, in this unjust and ambitious war—That though Wisdom hath lifted up her voice in the streets, and cried aloud, her salutary instructions have been disregarded, and drowned by the clamours of Courtiers, who tremble at the approach of the torch of Truth, and are afraid the *craft* by which they live is about to be destroyed.

When Pharaoh was insensible of danger, and uttering the haughty words we have before repeated, he and all his host were on the very eve of ruin.—How far off the destruction of the tyrants of Europe may be, ’tis not for us to determine: we have every reason to conclude it is near at hand—This we assuredly know, that the justice of Heaven, though slow, is certain in its operations—The measure of their iniquity may not yet be full—Sometimes wickedness is suffered to reach a most rank and overgrown height, that its destruction may be more striking and exemplary. The long apparent slumber and inactivity of Divine Justice, is ominous of the approaching storm—’tis like that awful stillness which nature feels while collecting the elements together, when in the midst of the vast ocean not a breath is to be felt, not a wave to be seen; but
which

which makes the experienced mariner tremble, while waiting for the discharge of the gathered tempest. *Non tumultus, non quies, sed quale magni metus et magnæ iræ silentium est.*

FINALLY, A personal experience of sufferings and oppression, obliges us to sympathize with and to assist our brethren who are yet in affliction or bonds.

The great Objects which this respectable Society have in view, is to multiply its own numbers and to afford Information and Assistance to all persons emigrating from foreign countries; and that by every method in our power—By our pen, by our purse, by our tongue—to some affording information, to others pecuniary assistance, to others advice—as Heaven hath bestowed upon every man his several ability. “The Lord loveth a “cheerful giver.” Moses supplies us with a very powerful argument, which I hope will affect each of us in the most feeling and tender part—“Ye know “the heart of a stranger.” The application is easily made; in several instances we have been tracing its correspondence with our own experience, and while so doing, our hearts have burned within us, by the way, with indignation against Pharaoh and all succeeding despots, and at the same time glowed with peculiar affection and sympathy for all those who have stood forth as friends to the great brotherhood of mankind,

mankind, and the saviours of their country. Having bought that liberty which we enjoy, at so high a price, not being redeemed with corruptible things, as silver and gold; but having seen many of our Fathers, Brethren, and Husbands pour forth their blood in a cause so glorious, and having beheld that desolation which has passed through this land, we cannot be insensible of the value of that Repose and Prosperity which we now enjoy.

Those of us who have escaped the chains and slavery of distant islands and kingdoms, and have safely passed, so to speak, the troubled sea of European politics, cannot be totally unconcerned about the peace and safety of those whom we have left behind. While reviewing the rocks and perils we have escaped, let us reach out a brother's hand to draw to this peaceful shore those of our friends who are still buffeting the waves, and struggling with the storm.

The general history of man, as well as our own sensibility, informs us, that nothing has so great a tendency to soften and humanize the heart as a personal experience of sufferings and sorrow. The proud and pampered wretch, whose heart is waxed fat with wickedness, who never had virtue sufficient to stem the torrent of corruption, but who would sell his dearest friend, his conscience, his country, and his God, we do not now address—we consider him as a
stranger

stranger to our feelings, and ignorant of those virtues which are the brightest ornament of the human character—But *we* cannot review the former parts of this discourse, or turn our eyes back upon this country when the seat of war and blood, or behold the wretched spectacle which Europe now presents to our view, or look at the poor, sick, and friendless Emigrant, without feeling the strongest emotions of sympathetic affection.

To the unfortunate, it affords some relief to have merely the sympathy of a friend ; and doubtless some consolation will it yield our Trans-Atlantic sufferers, whose lives are made “ bitter by hard bondage,” and who have long been galled by the yoke of oppression, to be informed, that there are in this city who feel for them in all their distresses, and whose hearts bleed with theirs. But it must afford additional relief and encouragement, when informed that the great objects which the Society have in view are to promote the prosperity and happiness of all that migrate to this country.

Some of you, my hearers, know how many sighs, and struggles, and heart-aches it costs to break away from all our old and long-standing connections—connections formed in early life, when the heart was young and tender, and when the sympathetic tear often flowed. Not only is the difficulty of leaving old friends a bar to emigration, but, alas ! the difficulty of finding, with-

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out much expence or loss of time, in a new country —new friends, a new and an advantageous situation. —Of all nations, and kindred, and people, and tongues; those who emigrate to this country, to find what they cannot in their native land, an asylum for peace, for liberty, and for religion; may recognize, in every Member of this Society, a Friend and a Brother.

You, my fellow Citizens, whose feeling and benevolent hearts have disposed you to join together in friendly Union, to promote the happiness of the great family of mankind—and you, Sirs, who have the laudable ambition of becoming members of a Society so useful and praise-worthy; will now have an opportunity of benefiting, in the greatest degree, your afflicted or persecuted brethren, and of doing yourselves the highest honor, at a low and small expence. Many, indeed, will want pecuniary assistance; but the greatest number of emigrants require only information and advice: they wish no more than to be directed, without delay, to such situations where they may have an opportunity of improving their several talents, their industry, and their various mechanic arts, with success. It must be therefore evident, that the INCREASE OF THIS SOCIETY is one of the first objects of our wishes: for the more numerous it grows, the more will the channels of instruction be multiplied, and the more speedy will be the conveyance to all emigrants, as they arrive, of that information and assistance which must be so desirable.

The tyrants of Europe have pressed RELIGION into the service of slavery and cruelty ; let us solicit its sacred aid as an auxiliary to FREEDOM and MERCY. It will then act in its own element, and its effects will be glorious—It will heighten and improve all our feelings and faculties—It will infuse into them fresh force, and fire, and vigour—It will raise us above ourselves, and make us more heroic, and performing, and God-like, than we are in our calmer moments—It will draw us into a closer union to that Great Being who is the avenger of the oppressed, the Father of the fatherless, the Patron and Protector of the whole human race. Religion will then dispose us to guard with a holy jealousy our dear bought Liberties, and while under its sacred impulse, every arm will be ready raised in their defence, and every heart disposed to relieve the poor, sick, or friendless emigrant. Can you believe that Jesus the Son of God, who, though he was rich, yet for our sakes became poor, that we, through his poverty, might be made rich—who exposed himself to the most painful sufferings—to the most powerful temptations—the most agonizing death—and who poured forth his blood on the Hill of Calvary for the salvation of sinners—that this great High Priest is entered into the Holy Place not made with hands, there to appear in the presence of God for us—that he now considers us as his brethren, travelling the same thorny road through which he has passed before us to glory—that we are still dear in his affections—that he still has the heart

of a brother—that he is still mingling his prayers and his tears with ours, before his Fathers throne in heaven—that he ever liveth to make intercession for us; and indulge at the same time a hard and unfeeling heart towards our suffering Brethren, who may yet be in affliction or bonds ?

Had I the power of Incantation I would call up the Shades of those departed Saints and Worthies who for Conscience sake first fled to this country, to smile upon and bless you ! I would conduct you to those Plains and Hills where in the cause of Liberty the bravest battles have been fought—the noblest blood has been spilt—where the sword of the Lord and of Gideon have done such wonders, as to make Tyrants tremble on their thrones——I would call upon the four winds—O Breath, breathe upon them—in—bone should be joined to bone, and the departed Heroes, should stand up embodied to inspire you !

Had I the power of Creation, by one magic touch I would call up to your view those Myriads and Myriads of Souls, yet unborn, who will successively occupy this Soil, and who, 'tis probable, will be the envy and admiration of the whole Earth ; and who will bless you and bless the Almighty a thousand and a thousand times that they were born in a free land and who will bequeath their Liberty to their children, and whose successors will hand down this sacred deposit, as their choicest treasure from father to son, to the most distant generations !

To conclude. We remark for your encouragement,

The first Emigration Society was formed in heaven—We trace its principles in the Covenant of Grace, and we see its operation in the great work of Redemption; in rescuing mankind, from the slavery of sin, the usurpation of their passions, and the chains of Satan; and then in conducting them from earth, to the heavenly Paradise above.

My fellow Christians ! Glorious name ! before which, all human titles, and distinctions, fade, and die away ! Hitherto, you have always been celebrated for your Generosity—Many distressing cases, have lately been presented to the Society, who have anticipated your Benevolence. Their finances are exhausted, and they have advanced supplies for the relief of several sick and indigent Emigrants, on their own individual account. We presume, therefore, your generous Contributions on this occasion, will surpass every thing which you have done before. Whatever services you render to your sick or needy brethren, your blessed Saviour will consider, as done unto himself. And while employed in this great Labour of Love you are fellow workers together with God—you will enjoy the sweet approbation of your own consciences and of all good men—you will have the smiles of approving Heaven and the Hallelujah's of angels to animate you. You are treading in the very steps of your Divine Saviour, who is gone before to prepare for all his benevolent and faithful Followers—The Mansions of Bliss—the Robes of Righteousness—the Palms of Victory—the Crowns of Immortality.

FINIS.



